

THE SERVER

News Magazine for the Order of the Star in the East in America. Published monthly at 2123 Beachwood Drive, Hollywood, Los Angeles, California, where change of address should be promptly notified. Subscription \$1 a year (for members this sum is included in annual dues of \$2). Single copy 10c. Members of the Order are not bound by the views expressed herein. Entered as second-class matter June 16, 1925, at Los Angeles, California, under the act of March 3, 1879. Copyright 1925, by The Order of the Star in the East. Fritz Kunz, Editor; Ernest Stone, Manager.

VOL. X.

DECEMBER, 1926

No. 7

FROM KRISHNAJI

Since the 28th of December of last year there has been, as it was naturally to be expected, an extraordinary change and a greater strengthening of our belief and purpose among the members of the Star throughout the world. With the great event of that day,

our dreams have been realized, and the changing visions of truth have become lasting. No longer can there be, with some of us, at least, doubts, anxious enquiries, perplexed rumors, sensational excitements, and painful and vulgar curiosity; but as the sun that

ARYA VIHARA



A GLIMPSE OF KRISHNAJI'S OJAI HOME

risers over the immense plains of the world, so the truth has dawned over the peoples of the world. Now we know for ourselves that the Coming is no longer a matter of conjecture or of deliberation for those that have seen, that have heard the voice of truth, and that have heard the song of eternity. In the still dawn must we gather and worship at the altar of the world, and to that altar of truth must we bring those that are in sorrow, in pain, in joy and in ecstasy. For only here is to be found the true understanding of life.

On those that have seen and realized the beauty of life and the ecstasy of purpose lies the responsibility of conveying to the world the meaning of this great event, the event that shall alter the course of thought in the world. The world is interested in our ideas and in our attitude toward life; everywhere there is a sincere desire to discover the truth and so solve the innumerable problems of life. I firmly believe that we can give a new meaning to life.

* * * * *

It was at Adyar. We were discussing how to raise the necessary money for the Star work. My friend, Bishop Arundale, suggested that we should inaugurate a "self-denial month"; and as soon as we all agreed, he kindly wrote a series of articles in the *Herald* in support of this scheme. Naturally, none of us knew how this would work out; but as it was such a good plan, we hoped a great deal from it. Bishop Arundale, though he was pressed with so much other work, wrote encouraging articles regularly in the *Herald* for some months; and we are indeed grateful for all his enthusiastic help. I hope that he, though he is so very busy, will help us in stirring up interest for the Self-Denial Month next year.

May, 1926, was fixed as the month for self-denial throughout the world; and since that month has passed, various countries have been sending in their collections to the General Secretary-Treasurer, Mr. D. Rajagopal.

I never dreamed that we could raise what we had put down in the budget—three thousand pounds sterling—for the work generally;

and I remember Bishop Arundale, Mr. Rajagopal, and I, saying that we would be grateful if the members were able to give half of it. The other day, Mr. Rajagopal told me that he had received to date, £4,500. At first I could not quite believe this; but when he showed me the books, I was convinced.

I fully realize what the members must have sacrificed throughout the world in order to raise this great sum. One Russian member, who had been saving up for several years, sent his total savings of \$1,000 to the Fund. In several countries, many children have helped in this self-denial month. One child gave as her offering gold bangles; and another child withheld itself from the delights of chocolate for a week, I am told. Another gave up for some time the thrilling sights of the cinema world. Many of the older people have given at a great sacrifice; and I could give many more such examples from all over the world.

Our work can only be maintained on such great sacrifices; and on the interest and desire of every member to help, depends the well-being of our Order. I am convinced that it is not healthy for the Order that a few rich members should give generously; but that every member within the Order throughout the world should take enthusiastic interest in building up the work. This Self-Denial Month has shown how much we really mean business, and what interest we take in the Order.

I am not giving the amount that each country has sent in, because that might create a competitive spirit which would not be good for our work. But I do know that each country has given to its utmost extent, and that each member has really sacrificed much in order to help.

I am really very grateful to everyone that has made a contribution, whether small or great. We are all, collectively and individually, interested in this great work, and that is the only thing that matters.

The new budget for the coming year—May, 1927—will be published in due course. An audited statement of all the money will be published in the *Herald*.

The work will certainly grow year by year, and therefore the budget must increase likewise; and I am certain that the enthusiasm of every member will develop in proportion.

Finally, just let me add that, though we need the money very urgently, in my opinion it is far more important that every member within the Order should have a keen and enthusiastic interest in the work that lies ahead.

* * * * *

The General Secretary-Treasurer, Mr. D. Rajagopal, is taking the place of my brother in the work. We are really fortunate in having him; and since I have known him for many years, it is easy to work with him. He is not only looking after the business side of the work as the General Secretary and the Treasurer of the Order of the Star in the East, but is also attending to many things connected with the work.

He has my entire confidence, and whatever he undertakes to do as an official of the Order is done with my consent. As I have appointed him the General Secretary-Treasurer of the Order, he must naturally in many cases act on his own initiative.

I may say here that I would be very grateful if all the business connected with the international work of the Order is directed to Mr. Rajagopal at Ojai, California; and not to me personally.

For the last year, ever since my brother passed away, Mr. Rajagopal has been working so hard that it has somewhat affected his health. Those who have been helping him at Eerde have told me that it is a real pleasure to work with him. He is very enthusiastic about the work, and to me that is the main consideration. He has been of considerable help to me personally, and I am very grateful.

I think that Mr. Rajagopal should travel from country to country, and help and encourage the members in their efforts to realize the unity and the greatness of our work; and it has happily been proposed to me that he should visit South America one of these days. That continent, I am afraid, has been neglected; but from the letters, it can be seen that there is great enthusiasm and

a great scope for our work. I shall be very happy to ask Mr. Rajagopal to visit South America; I personally would like to visit that continent myself; but under present circumstances, at least for some time, it will be impossible for me to do so.

* * * * *

Since December last, a great deal of work has been done in unifying the activities of the International Self-Preparation Group. The General Secretary's office is now well-established in the famous Octagonal Bungalow on the banks of the river at Adyar. It is from this Center the Messages are sent throughout the world to the Adyar Star Headquarters. From here also have been published two very useful manuals: the *International Self-Preparation Group Manual*, and *Information for Inquirers*.

On the 28th of December, 1925, the foundation stone was laid for the new Star Headquarters at Adyar. I am glad to say that some of our American friends have generously contributed; and India, which is so desperately poor, has alone been able to raise a considerable sum for this building. I hope that before the end of next year we shall have raised £7,000 to £10,000 necessary for this building, which will be suitable for the work of the Star throughout the Eastern Division.

Mr. V. C. Patwardhan has kindly accepted the office of the Star Counsellor for the East. I have known him for some years; and his great enthusiasm and interest in this work will, I am sure, be of great help to the Eastern members of our Order. Mr. Patwardhan is also in charge of the General Secretary's Office at Adyar, and has carried on the work with capacity and eagerness. I hope he will be able to travel in the East and bring about a unity which is so urgently needed at the present time.

* * * * *

Professor E. A. Wodehouse, my friend of many years—who was at one time my tutor, and the General Secretary of the Order and editor of the *Herald of the Star*—has once again found it possible to take active inter-

est in the work of the Star. He has become the Director of Publications for the Order. We are very happy to have his great literary abilities to help us in the work before us. He has lately written a very interesting pamphlet, which is already widely appreciated by the members and is of interest to the public. This pamphlet, "The Making of a Body by the World Teacher," has already run into the second edition, even though it is as yet little known in several countries. Mr. Wodehouse is writing a book, "Why Proclaim the Coming?" an attractive title to many. I am very glad that Mr. Wodehouse can give his valuable help.

* * * * *

When the idea of a Star Camp Congress was suggested many years ago, I never dreamed of its tremendous possibilities. We have now had three Camps at Ommen; and all who have been present at them have now come to realize their importance. The great responsibility of organizing the Camp life has fallen on Mr. C. H. van der Leeuw and his able helpers. Mr. van der Leeuw, who is in business and whose time is limited, has given unsparingly his energies, time, and money, to make the Camp a magnificent success. All the members throughout the world are indebted to the Camp Management, of which Mr. van der Leeuw is the head. It is no easy task to organize and to run such a Camp, and I sincerely wish that all the members would cooperate with him in every possible way. Mr. van der Leeuw is personally a great friend of mine, and I would like to congratulate him on making the Camp a success; and I hope that he will continue to give us his help for many years to come.

We are limiting the camp of 1927 to 3000, and the wisdom of this is quite obvious. I would urge all the members who intend to come to this Camp to apply early.

Castle Eerde has at last become an active center for the Star. I went there with some friends at the end of June; and during the four weeks before the Camp, we dreamed and

planned for the future of Eerde. We had then neither the money nor the workers; but, like a bud that suddenly blossoms forth, so did the work flower at Eerde. During the Camp in those seven arduous days, our dreams came true. Seven well-known and earnest workers, without the slightest hesitation, decided to stay at Eerde to build up the Center as the World Headquarters. Their splendid devotion and enthusiasm have made of Eerde an enduring shrine.

Among the many activities started in this Center, the Star Publishing Trust will, I hope, have an important future. Mr. Rajagopal has already written about this in the *Herald*; and is now organizing the work, with the help of the National Representatives, throughout the world.

I am told by Mr. Jadunandan Prasad, the National Representative for India, that the cinema film of the Camp Congress has been a success wherever he has lectured with it. He has given lectures in Germany, Austria, and other European countries; and has attracted many to the Star by means of this film. He warmly recommends that other lecturers use the cinema in their lectures. I was very glad that Mr. Jadunandan Prasad was able to travel over Europe, and I think it is of great value to Europe and to India that lecturers from India of his ability and understanding should often go to Europe. I propose that we make this possible, as a part of our work within the Order.

* * * * *

I have decided to stay at Ojai, California, till April, in order that I may help in building the Center there. The work here needs encouragement and help. Dr. Besant has also decided to come to Ojai, and not return to India for the Theosophical Convention at Benares. We are happy indeed that she is able to come to Ojai; and with her wisdom and guidance, Ojai will be another World Center like Ommen. I have already written about this in the *October Server*.

Personal Views

Three correspondents write in gentle protest against recent utterances in these pages, two about war and a third about criticism of public personages. I collect such letters (which manifest in very small numbers) and after an interval try to notice them in *The Server*. The time has come round to speak of these current communications.

* * *

The feeling of two of the correspondents is that the Order exists only to spread the news of the Coming and to carry on a skeleton organization. I think they have not been long enough in the movement to know that this view is historically inaccurate. For many years now *The Herald of the Star*, the Head's own magazine, has been exceedingly glad to discuss every sort of public question, however controversial. And in the last two years an especial effort has been made by a number of well-known Star workers to make world service and interposition into world events part of the ordinary Star procedure. This effort has the hearty approval of the Head, although it should be unnecessary to say that neither he nor any other member is obliged to subscribe to any particular view. Still less are we committing the World Teacher of Men and Gods to our petty enterprises. I fully sympathise with the need to dissociate personal from official views and in one particular I have myself perhaps been transgressor in that I have written random personal notes under the National Representative heading in these pages. As the title of this article shows, such a designation will be dropped, except as regards official notices.

* * *

The magazine belongs to us all, and all views should find expression. This simple principle goes unchallenged until we take up some new thorny topic. Our writers have had a good deal to say about vivisection, capital punishment and the like. Because the bulk of us agree, I have yet to see a single adverse comment on this. But lately I published something about militarism among our children. This, it seems, is a debatable point. I

immediately wanted to publish correspondence, but the very first invited letter received on the subject would occupy about five *Server* pages. Meantime, I will note in passing that as regards bayonet practice, the War Department has lately desired that instruction in this art should not be part of childhood. How far this suits my taste I am personally considering. Whether we should inculcate a flag-and-uniform patriotism with every thing included except instruction in the very act of killing itself, and bring that in at a later stage, I find debatable. And the question of national defense is so involved with the present economic structure of society and the assumed object of life (which latter the Coming will change) that any sufficient representation of views in this journal will need to run on for some time. The subject will come up again later, for we should not cease to discuss real issues, however thorny, realizing that there is nothing official about the work of this Order except the Declaration of Principles. There may be among our readers wearers of furs obtained by cruelty, aigrettes (if still imported or in fashion), hunters who amuse themselves with killing, meat eaters who could subsist on vegetables if they really meant to, even trappers and vivisectionists. If there is anything new and good to be said in favor of those enterprises, I should certainly like to see it said in *The Server*. Meantime we shall not cease from animal protection work. Again it looks like a settled policy of most American States to execute supposed criminals, but as the majority of the members of this Order loathe the whole business, the abolition of capital punishment will be steadily pursued. It does not matter how widely judicial murder is currently approved. It is a cruel and degrading practice and it must go. It happens that militarism among children is on the increase in this country, and to oppose it means to be with a very small minority indeed. In fact, the body of members of this Order are probably ignorant of the real position. Hence discussion of it is attended by that swifter re-

action which follows standing in the way of an increasing movement. In that reaction there is only good, but I do not want to do injustice to persons of other views, on this or any score, and space for correspondence must be found if such correspondence is brief and informative.

* * *

It is well, however, to remember that two general policies must go hand in hand if we are to help the world with an effective speed, commensurate with the possibilities of the present stage of evolution. It is not enough to mark down great evils in the body politic and attack them. This produces a certain good, especially if law is not alone relied upon but popular adult and child education, resulting in public opinion, crystallizing naturally as law. In this manner drink, war, prostitution and waste are objects of general public interest at present. Animal slaughter and meat eating and other scandals will focus general interest in due course. And the Order of the Star in the East, with its advanced ideas, will help concentrate public attention upon matters which at present people suffer ignorantly. But no amount of mental and moral fervor in negative directions will last and produce good unless spiritual values are made common property with the same speed. Hence the Coming and our work for it. His presence will stir in humanity that inward fire which results in permanent changes along evolutionary lines.

Still we must remember that if there are no physical concrete movements toward reforms, a large part of His work will mature exceedingly slowly among physical beings. The calling out into the world of the spiritual stimulation attendant on His Coming requires Service out here. It is analogous to work by a good and able clergyman. In church he may produce a feeling of revulsion against the world as it is, by inducing a yearning for more beautiful and better things. But if outside the Church edifice there are no channels for the expression of that desire for the Good, the Beautiful and the True, the preacher's labor is immensely handicapped. Of course the power of the Lord is immeasurably greater than that of a hundred, a thousand or ten thousand

modern clergy, but the principle remains just the same.

* * *

Whether the work of the Order in Service and Self Preparation should be divided organically is a question not easily settled. I myself would like to see a magazine founded in this country *at once* which would comment on national and international affairs from our point of view. There is no such paper at present. The religious magazines of a liberal sort (*Unity*, *The Christian Century*, etc.) are fine in many ways, but they lack our coherent philosophy. *The Nation*, *The New Republic*, and the like exhibit a high literary quality, are courageous against political rotteness and social bunk, but lack the humane side, especially toward animals, and are tainted too much with the old Age-of-Reason idea. A review of the country's magazines shows the immediate need for our own national social organ. Meantime, I think we should keep our social, educational and political inquiries and rescue work alive, and in an honored place in these pages.

* * *

As far as I am personally concerned, I suppose one reason why I express sometimes rather surprising views with what seems exceptional vigor is that I write out of a special background. Commonplaces to me are bizarre notions to another. Our intention is the same—to do good—but our facts and the proportions of those facts are very different. This must inevitably lead to considerable differences of opinion, necessary and desirable. What surprises me is that these differences are not more frequently manifested. Sometimes I have thought it is because of indifference, but the general vitality of the American Star work contradicts this. I therefore conclude that the bulk of us are intensely alive to the need for a new point of view, and although there may not be general agreement with a particular attitude—say, mine—there is general welcome to anything which quickens thought and stirs a world stifled by the congestion of the detritus of an Old Age caught up in the deeply moving currents of the New. F. K.

Spiritualism and the Coming

The great falling off in Church attendance in America during the last ten years cannot be attributed wholly to the automobile, the radio, baseball, or natural depravity. There is a much deeper reason. Church teachings are not satisfying. Earnest and thoughtful people are turning away from orthodoxy with a vague sense of disappointment and rebellion. But they do not therefore abandon religion; they begin at once to seek some other avenue of worship, for man is incurably religious. In answer to his need, new schools of thought spring up and into these organizations flow steadily the life blood and energies of the church.

Christianity, which gave so much of promise to the world, is becoming devitalized by the ebbing away of its precious life.

Why should the teachings of Christ, the Exalted Minister of all the ages, not satisfy the mind of the most exacting? The answer is—the teaching of Christ *would* satisfy, but the world has never really known this teaching. Christianity as taught in the churches of America and Europe is far from the real teachings of the Master as is Mohammedanism. The devitalized remnants of Christ's teachings found in the churches are not calculated to satisfy the eager, searching, western mind.

Is this not the reason why in America we find more than one thousand cults and new religions emerging during the last twenty-five years? Psychic Societies, Healing Orders, Churches of Reason, Churches of Faith? Their followers are all aspiring for wisdom, however crudely they may search for it. All of them are legitimate protests against the fragmentary, half-smothered teaching of the church. There would be no need for any of them if the sane, vigorous teachings of the living Christ were given us.

The teachings of Spiritualism are not really unorthodox. When all prejudice is laid aside we find that spiritualism is a protest against the accepted Christian teaching that between this world and the after-world stretches an impassable gulf. At death we pass over this

gulf on an ethereal bridge. At the other end the passage is sealed and no one may ever return. Our loved ones, who have crossed that gulf have gone forever beyond communication; no consoling message of joy and immortality can be wafted across that dark and forbidding abyss.

Spiritualism teaches that this impassable chasm is non-existent, a sheer figment conjured from human fears; that the supposed gulf is only a thin veil that dimly separates the living and the dead; that this veil may be lifted or brushed aside, and the living and the dead may once more mingle in friendly intercourse; that the angels and the teachers from the invisible world are in constant and conscious touch with the denizens of the earth, helping, stimulating and guiding them into a larger measure of life.

Is not this Scriptural doctrine? Is not the Bible full of Spiritualistic teachings? The Old Testament is one long record of angelic appearances, visitations from the dead, clairvoyant experiences, dreams and visions, evidencing a constant and enduring interaction and correlation of the two planes of being, occupied by the living and the living dead.

In the second Book of Kings we have a most striking illustration of the parallel between Spiritualism and Biblical teaching. King Saul, in great anxiety over the fate of his kingdom, sought out "A woman with a familiar spirit," the Witch of Endor. Those in touch with spiritualistic terms recognize at once that a woman with a familiar spirit is neither more nor less than a medium who has a guide who acts as intermediary between the seeker and the manifesting spirit. King Saul visited this woman and induced her to go into a trance, and gain speech with Samuel the Prophet, who had been some time dead. Her efforts were superlatively successful, for not only did she contact Samuel through the veil, but succeeded in bringing him to King Saul, where he manifested himself visibly to the King, and gave him the discomfiting message that on the morrow he and his sons would be slain and his kingdom rent asunder.

The appearance of the handwriting on the walls of the palace of King Belshazzar is one of the most common phenomenon in modern spiritualistic circles.

In the New Testament the disciples of Christ and His followers were led in their work and ministry to a great extent by messages received in the most accepted spiritualistic fashion. The Spiritualists are, aside from Biblical teachings quite right in their assertion that the dead *do* live and may return to us. In this respect we have the most convincing testimony of some scientists of eminence in the modern world. A few years ago Sir Oliver Lodge, Sir William Crookes and Alfred Wallace (collaborator with Darwin) all men of highest scientific standing, noting the prevalence of spiritualistic belief and regarding its spread as another evidence of the ease with which untrained minds accept baseless delusion, determined to probe and expose its fallacies, employing the scientific methods of research. The record of their experiments has been published, so it only remains to be said that, after a number of years of rigid and painstaking investigation, under the severest scientific conditions, these men were obliged, in all honor, to accept the facts, they set out to test.

Is it strange then that there are a million avowed spiritualists in America today, and ten times as many more who have accepted what Spiritualism has to teach? Why should the church fail to recognize this most important phase of sacred teachings?

When Christ comes again, will He not restate the truths of Spiritualism, and when should that coming be? And what of His promise to His disciples on the Mount of Olives that he would come again?

"As the lightning cometh from the East and is seen even unto the West, so shall be the coming of the Son of Man." Do not belittle the strength of these words by taking them literally. It is Oriental imagery. But the Coming will be swift and strong and it will occur after much tribulation such as the world hath not known before.

When shall that coming be?

The condition of unrest, of suffering and change; the dark foreboding and travail of the world today are identical with those preceding the advent of Christ two thousand years ago. In those days everywhere was confusion and change. The Holy City was in bondage. Egypt, Persia and Babylon had suffered and bled until nothing but shadowy remnants of their glory remained. Greece and Rome were torn and distraught by invasion and rebellion. Nothing in that ancient world remained but materialism, sensuality, blood lust and haunting misery. Not one pure, sweet voice was raised to beguile men from their baser instincts.

And then from out that welter came the voice of John the Baptist, and then the Prophet of God.

And today are not conditions identical?

After a great and bloody war such as the world has never known, civilization is taking its cautious and shuddering way towards a new dawn, or new age of darkness. China is torn and beset with revolution, ruin and desolation; she blunders along without light or direction. Japan, stricken with earthquakes and holocausts, cries out from her rocky hill-sides. The stagnant, swarming millions of British India stir into sudden convulsive life as the rough hand of western commercialism settles upon them. Bloody and religious riots between Hindus and Mohammedans presage the dire peril of stubborn fanaticism. Damascus, the world's most ancient city, lies in ruins, and alien footsteps echo among her crumbling walls. Dark clouds hang over the Balkans. Red Russia marshals her defiant sons and stamps her foot at the world. Italy, Spain and Greece throw aside the symbols of freedom and democracy and accept again the rules of Dictatorship. France, tottering towards bankruptcy, cries out in lamentation, cursing friends and foes alike in her desperation. England, the bulwark of Europe's civilization, herself hard-pressed with strikes that never end, with unemployment and poverty, is faced with the dire plague of revolution.

Foolish, stricken man, the heir of all the ages, has been trying to build a civilization by war. Nations are tumbling to pieces because

they are built on the shifting sands of necessity instead of the eternal rock of Brotherhood.

What would Jeremiah or Ezekiel have predicted had they witnessed the mental, moral and physical desolation of the world today?

Shall it be darkness or light?

Today a great light is appearing in the East and there is much expectancy that the glad day is upon us. Among the bolder and more advanced people of our time there is a wide spread hope that after the deep tribulation the world has endured, that Christ, the hope of the ages, is again to return, speaking once more the word of peace and brotherhood.

Is it too much to hope that the followers of

Spiritualism will gladly receive the Prince of the Inner Light? It is not through the mind that the truth can be received. The mind can not grasp a spiritual truth. It can apprehend but not receive. It is through the intuition alone, the divine voice coming from within, that the truth may be known.

If in the near future, a voice is raised as of one crying in the wilderness, be not hasty in condemnation, but bend thine ear and listen. This is an age in which strange things are happening. All of the accumulated good and evil of the past has found focus in the conditions of the present. Nothing is impossible. Watch and Wait.

MAX WARDALL.



VIEW OF THE OJAI VALLEY FROM PROPOSED SCHOOL SITE

Public Information Notes

The great wave of interest in Krishnaji has died down, and only sporadic ripples beat up on the sea of American publicity now. As we have never courted publicity, so also we are indifferent to its decline. At best, newspaper articles are likely to be sketchy, and even absurdly uninformed, although the press in so many cases tried its very best, within the limits of its traditions in this country, to be fair and correct.

* * *

Under these new conditions the watchword for public information workers in the Order is to continue in a quiet friendly way to keep contact with suitable newspaper men. A lack of this contact has been for years our weakness. We have a highly technical matter in hand, and we can expect only a rare writer to comprehend it. Instead of slowly developing contact with the press, we have ignored it. Then when there was sudden need, we were expected to achieve perfection in a short time. I am bound to say—and have before often said—what was accomplished was remarkable. But I think we are likely to relapse into our old sluggish state now just because we have no rare bits to hand out to the press.

This would be a mistake. Why not go on, as opportunity offers, educating the right men and women on the right newspapers and magazines?

* * *

From the point of view of the newspapers, Krishnaji has vanished. There was an amusing editorial about this the other day in a well known daily. It read:

Will someone please page Mr. Krishnamurti?

He's laying down on the job, that young man is. Only a few weeks ago he traveled around the world to come to the United States to win our people away from materialism and trivialities and put us on a Higher Plane. He could see at a glance, even in far away India what was the matter with us—the Man in Mars could see it, for that matter, and without blinking an eye. His benignant purpose was to set us right—to introduce us to the pure delights of the mental and spiritual life. The newspapers heralded his approach with a fanfare of trumpets,

and by the time he had reached Chicago the blast was deafening.

Then in Chicago he disappeared. He vanished over night. He was swallowed up. He is no more. Who or what did it? Where, oh where has he gone? We wish the hi-jackers, or the bootleggers, or the camorra, or the ku-kluxers, or the night-lifers, or whoever it was that got him, would bring him back and turn him loose. For the United States needs him, or someone like him, in its business and needs him bad.

What is it that has been engrossing our lives since this Prophet of India evaporated?

Aimee. Tennis. Bread and water. Hurricane. Golf. Prize fighting. Floods. Channel swimming. Valentino. Baseball. Hog calling. Bathing beauty contests. George Bungle. Calvin Coolidge fishing for pick-erel. Harry Daugherty. Vire. Booze. Ku Klux.

Was it for this our forefathers fought, bled and died?

The national stomach is overloaded, and drawing all the blood from the head. We need a rush of blood back to the head again. High thinking, aspiration, a touch of idealism, such as we used to respond to when Woodrow Wilson was in the flesh.

Even a political campaign might help. Why, we wonder, doesn't someone start one?

If somebody wants to he'd better hurry—for the football season is coming on, right after the world's series.

* * *

And as far as the newspapers are concerned, Krishnaji has vanished—into no especially obscure place, but from headlines and front pages. To him this is relief. The insubstantial momentary froth of publicity is no pleasant thing, and we cannot ask our friends to do more than endure the barest essential amount of it. But as far as the work of the Order as a whole is concerned, there is no need for our work to disappear from the public eye. We have to go on with our teaching and light-bringing, and to this end constant friendly contact with the newspapers, even if we have no special story for them, is good. Then when further news does break forth—again, by its own inherent force, not by propaganda—there are those friendly individuals with whom you, public information workers, have kept contact.

F. K.

Field Work

A Department Devoted to Right Action in Religion, Education, Social Structure, Politics

RELIGION AND THE CHURCHES

Field Secretary, MRS. ADA KNIGHT TERRELL, M. A.,
2221 Portland Avenue, Minneapolis, Minn.

PULPIT TOPICS

Topics for sermons today, reveal the change in thought concerning the *Divinity of Jesus of Nazareth*. For centuries the discussion has been, "Was Jesus divine?" In recent years the answer has been given, "Yes, Jesus was Divine, since all men are Divine; for divinity is within all men."

"Is Jesus the Christ?" was the subject of an Augustana Lutheran pastor a short time ago. The relationship between Jesus of Nazareth and the Eternal Christ is a much pondered subject among the thinking class. How soon the Theosophical view-point will be adopted is impossible to state, for *unaided evolution is a very leisurely process*.

The progressive ministers and pastors and rector are considering "Live Questions of the Day." This forward movement among pastors in the churches of Minneapolis is illustrated by the printed subjects given in the Minneapolis, Minn. *Journal* of the 13th inst.

Some of the topics announced through the press are as follows: Dr. Harry Walker Vincent, speaking on the subject, "Human Suffering and Why," submitted to the *Journal* the list of questions at the evening services:

1. Is the eternal God our tormenter, or our refuge?
2. What do the scriptures mean when they say "God is Love."
3. Is there any explanation for the spiritual and material sorrow, sickness, misery, poverty, bitterness, violence and death in the world?
4. Is God punishing the world for sin now? If so, what is the value of the Cross of Christ?
5. Does God despise devils, diseases and death?
6. Are not these forces working against Him and His Kingdom?
7. What would happen if the will of God were done on earth as it is in heaven?

Except for prejudice and bigotry such thinkers are ready to consider life from the Theosophical standpoint. It is generally mentioned that there are two opposing classes in Christianity—the fundamentalists and the modernists.

As has been pointed out by Professor Kirksopp Lake, Winn professor of Ecclesiastical History in Harvard University, *there is a third class of Christians, the Institutionalists*. By this mention of a third class, he means the great body of those who support the present church organizations and have in their keeping the property and loyalty to the teachings of the past, the fundamentalism of the Roman Church. Many of the doctrines, as Theosophists view the matter are perversions of great spiritual facts, as is illustrated in *vicarious atonement*. What can be done for this large company of *Institutionalists*—the official and supporting membership of the churches? We can only say, the solution of that problem is the mission of the *New Race*, i. e. those who are now being re-incarnated to begin again where they left off in soul-unfoldment ready to inherit the new environment of our age of material and intellectual progress. Is such not the answer of the "wisdom Religion?"

A large number of ministers are discussing what they call *Live Questions of the Day*. This characteristic of modern preaching is illustrated by Dr. H. P. Dewey, of the Plymouth Congregational church. He submitted a list of questions and subjects to be considered for discussion in the church meeting of various departments. Some of these questions are as follows:

1. Are there absolute standards of right and wrong, upon which we can rely?
2. How is the Bible inspired? and what are the practical uses of the Bible?
3. What may youth expect of the church, and what may the church expect of youth?
4. Is God a person? And is prayer reasonable and effective?
5. What are the chief evidences for, and what is the practical use of belief in immortality?
6. Does personal liberty end where the rights of others begin?

7. Has fear a warranted place in Christian faith?

8. Is authority for morals and religion in external sources or in one's private judgment and conscience?

May we not ask, would it not be worthwhile for the readers of *The Server* to find answers to these important questions? I wonder how many of our young people and members of the Order of the Star are now able to answer these inquiries of thinking people from the standpoint of Theosophy, (which is the standpoint of *The Order of the Star in the East*). Articles from any and all readers of this department will gladly be submitted to the editor of *The Server*, and I know that he will print all of them that limited space will permit.

* * * * *

Why We Are What We Are, is answered by Achmed Abdullah, a direct descendant of the True Prophet, Mohammed. In *Collier's National Weekly*, June 26th, 1926, he is reported as being a veteran of several wars, fighting once with the Turks, and at another time with the British. He is called one of the world's most interesting characters. He is a world wanderer and can speak and understand *forty different languages*. He is a famous novelist, and short-story writer and a dramatist and, is said to be living now in America—place not given.

From the psychological stand-point, Achmed Abdullah's first answer to the question is a *natural and unconscious* one that would be the answer of the average Christian, or follower of any other teachings.

He has said: "The principal reason that I am a Mohammedan (should be Islam) is very simply because the *idea of not being one* has never entered my brain or fluttered my soul." This answer is but another way of saying, "All of us are, in every way what we are because with our past heredity and environment we could not be otherwise in any particular. Cause and effect, then effect and cause over and over again." Because others can not be other than they are at any time, is the reason all should be tolerant with all others—teaching all and hating none.

Again Achmed Abdullah expresses the feeling of superiority that *dominates all individuals* grounded in any religious doctrine, when he states, 'I look at—down at—followers of other religious beliefs and systems with a slightly self-righteous pity not unmixed with a slightly self-righteous scorn. I am

in fact orthodox. I am a fundamentalist, accepting the Koran in its entirety, as the beginning, the middle of all wisdom, inspired by the One God."

He continues on the tolerance of the genius of Islam as follows: "Ye have *your* religion and I have mine. Words startlingly broad-minded, almost Wilsonian modernity! And it is this modernity which makes Islam—the creed of the Moslems, or believers in Islam, wrongly named Mohammedans—such an elastic faith, with an extraordinary adaptability that applies to all ages and all nations, which through the simple law code called the Koran, has not merely influenced but literally *remodeled one-fourth of the human race*, and is this day a living missionary force counting its yearly converts in Asia and Africa by the tens of thousands though it employs no organized proselyting efforts nor ever—quite unlike western Europe, backs up its missionaries with gunboats and marines." He ascribes the high ideals and high achievements of Islam to its *tolerance and also, its splendid democracy*.

Is not "the Wisdom Religion" of the teaching of Theosophy following in the pathway of tolerance and understanding Love? Let us ask this question of ourselves? Are we following the gamut of Love in all particulars?

EDUCATION

Field Secretary, Miss Mary Fouraker,
2123 Beachwood Drive, Hollywood.

PREVENTION OF SOCIAL MALADJUSTMENT THROUGH EDUCATION

Maladjustment is the failure of individuals or groups of individuals to attain to harmony with their environment. It is the result of undirected or misdirected human activity and the suppression of capacity and opportunities. Nearing says that, "It may be due either to the faulty construction of social institutions or the inability of individuals to conform to institutional requirements."

Whatever the cause, the question of maladjustment is one which is of particular interest to the psychologist, the sociologist, the welfare worker, the educator and the criminologist, to mention but a few who are constantly confronted with the problem of finding the cause of and the solution for the cases of maladjustment which present themselves on all sides.

If we assume that behavior is the result of two forces, namely the dispositions and the stimulation from environment, which either modify or produce others which add to or conflict with those already

acquired, the question is then what sort of environment must be created in order to build in the dispositions into human nature which will on the one hand prevent maladjustment in individuals, and on the other hand correct or bring back into adjustment those who are out of harmony.

It is the purpose of this article to show the part which recreation can be expected to play in creating an environment in which can be developed a "sense of unity," a "feeling of togetherness" that will prevent maladjustment or correct it.

Recreation in a broad sense means that which occurs when an individual is free to choose the activities in which he wishes to engage during his leisure time.

At present a nation-wide effort is being made to solve the public recreation problem. Many minor problems are involved in the larger one. Of these one is in relation to the type of recreation best suited to the ages to be provided for, since we have the younger children, the adolescent group and the adults to be taken care of. Another is, how shall it be secured and administered? Again, what shall be the aims and purposes back of each type?, and so on. . . .

One of the things to be recognized and considered is the fact that commercial interests already have a firm grip upon the leisure of many by providing various undesirable forms of recreation, which are conducive to the development of offences against the better social order, thereby leading to or actually producing maladjustment. Motion-picture theaters where the entertainment offered may or may not be of a wholesome kind and in either case is of a passive character calling forth no activity on the part of the spectators, in an improperly ventilated place; the public dance hall with its attendant dangers; the billiard and pool rooms with their poor setting and temptations, are examples.

It may be admitted that picture-shows are at times a desirable form of recreation if the films have an uplifting affect upon the spectators. Demoralizing films are still to be found, however, and are a source of danger always. Those of doubtful quality which depict scenes of robbery, burglaries, murders, etc., although they do not directly teach vice, play upon the imagination of children, and adults as well for that matter, and often make a strong appeal to the imitative tendency causing them to reenact the stories or tragedies or parts of them, and many times lead finally to the direct commission of crime.

For those who have already been attracted and attached to these forms of recreation substitutes must be found, at least as attractive, and at first perhaps necessarily more so, in order to draw these individuals away and interest them in something constructive and wholesome.

Various claims have been put forth as to the value of recreation of the right type. It is theoretically maintained that parks and playgrounds are an important factor in the solution of the delinquency

problem; that such character traits as honesty, fairness, reliability, candor, unselfishness can be developed; that aggressive self-seeking, considered by some to be the central trait of the criminal personality, can be controlled and directed along constructive channels; and that deep-seated race, color and religious prejudices, all patent causes of misunderstanding and maladjustment can be overcome through recreation.

Criminologists tell us that we shall not succeed in dealing effectively with crime through any system of punishment, but that we must produce conditions out of which crime will not arise, by eliminating the city slum, by giving every one a living wage and providing for public recreation.

McDougall says, "It is hardly necessary to say anything about the socializing influence of the play tendency. It is obvious that even its cruder manifestation, athletic contests and games of all sorts, exert among us an important influence in molding individuals, preparing them for social life, for co-operation, for submission and for leadership." He claims further that athletic games exercise a socializing influence in a nation in bringing about a desirable intercourse with widely scattered parts of a country, and that international sporting contests are doing something to bring nations in to more sympathetic relations.

In considering children we think of recreation in terms of "play." It is that also for adults sometimes, but not always. The pioneers in the playground movement realized from the beginning that it was necessary to use to the fullest extent the facilities which were already available, these were:—our public school buildings and yards and our public parks.

For years the former had been used only in school hours and the use of the latter had not been definitely planned. Efforts made to use the school plant more extensively have resulted in the opening of grounds of public playgrounds and the buildings as "social centers." The question of using present parks and establishing new ones has been taken up in many cities by park commissions, playground commission, etc., and many valuable surveys have been made. This has resulted in instituting public playgrounds and the establishment of many small parks in cities for recreational purposes, instead of making one large ornamental park which comparatively few can or do use.

It is advocated, and wisely so, that in public playgrounds to be effective and conducive to good conduct and better mental activities it is not enough to give everyone a chance to play. The play must be organized and directed by educated and trained playground leaders or supervisors to specific as well as attractive ends.

Unorganized and unsupervised playgrounds are often controlled by loafers and rowdies and become vicious instead of beneficial influences. The gang spirit may spring up, antagonistic groups may form and dis-organization, intolerance will result instead

of unity and co-operation. This is a danger which must be recognized and guarded against.

Besides the playground movement specialized forms of activity have gradually developed such as, summer camps for boys and for girls and excursions. Boy Scouts, Camp Fire Girls' organizations represent a recent development of allied activities.

The fact that "play" in a broader sense is quite as important for adults is often quite lost sight of. Recreation for adults is especially necessary for those whose work is monotonous and for those who are isolated through specialization.

Evening "recreation centers" have been developed to meet the need of adults. The activities in these are varied, including;—literary, debating, dramatic, athletic, choral, violin, and civic clubs; folk and social dancing; gymnastics, games, baths, swimming, moving pictures, lectures, concerts, library facilities and formal study.

"Social Centers" have also been formed. These perform the same functions as the recreation centers but in addition administer to the various needs of a special neighborhood. Provisions are made both for children and adults and the activities are carried on outside of school hours during the day and evening. The social center movement originated in Rochester, New York, and proved so successful that a rapid expansion of the work took place and many other cities took up the idea and developed similar activities.

RESULTS:

It is almost impossible to prove that our thesis, that recreation is a preventive for, or readjustment of social maladjustment, is a correct one. Its influence is so subtle that it illudes measurement. I have found one study made of the Chicago situation reported by Curtis in his *Education Through Play* which gives facts and figures concerning the results of the playground and park movement there. He says, "Within one year after the West Park No. 2, a small playground on the West Side, was opened in Chicago, four dance halls within half a mile had been closed." Again there had been a decrease of juvenile delinquency "of 28% in the number arrested over an area of one half mile in radius about the South Park playground, and an increase in successful dealing with the children who had been placed upon probation amounting to 32%—a practical increase in successful dealing with delinquency amounting to about 50% over this particular playground."

The Metropolitan Park Report—Chicago, 1914, reports that, "The corner gangs through the influence of playgrounds, have become the athletic gangs of the neighborhood. The surplus of animal spirits is not as it was before, apparent in juvenile turbulence, vandalism, and petty thefts, but in athletic and gymnasium competition. . . . The activities of children in the grounds are principally devoted to physical training, combined with pleasure and recreation . . . They learn to respect property rights, realize quickly that the playgrounds are

their own, that vandalism and the desire to destroy is a hurt to themselves and consequently they support the directors in protecting property. While the boys and girls find pleasure in recreation in these grounds they lay the foundations for good citizenship and respect for law and order and appreciation of the value of property." In other words they are getting the training which builds up the right dispositions which lead to the right conventions and carries over into right conduct and behavior.

That the recreation centers have an effect upon the assimilation of immigrants is shown by the fact that whereas formerly national characteristics and international misunderstandings were fertile causes for combat, now through their play activities, acquaintance with one another has brought about understanding and co-operation. One author reports finding a basketball team composed of a German, a Jew, a Pole and an Irishman playing side by side "for the honor of the Team."

These findings, meager as they are, certainly indicate that recreation of the right kind, carried under right conditions is one means available which can be used to prevent maladjustment and assist in reclaiming those who are already in the class of the maladjusted.

F. L. H.

BIBLIOGRAPHY

- American Academy of Political and Social Science
—*Public Recreation Facilities.*
Curtis—*Play and Recreation.*
Education through Play.
Gulick—*Philosophy of Play.*
Popular Recreation and Public Morality.
Hammer--Perry—*Recreation in Springfield, Illinois.*
Healy—*The Individual Delinquent*- Chapter 6.
Mangold—*Problems of Child Welfare*—Chapter 4-5.
Nearing—*Social Adjustment.*
Woods--Kennedy—*The Social Settlement Horizon*
—Chapter 26.

DONATIONS OF BOOKS TO INTERNATIONAL UNIVERSITY

Previously acknowledged	564
Lansing, Mich., Lodge T. S.	110
Obermayer, Mr. E. G.	15
Bell, Mrs. Ida	228
Walter, Misses Elsie and Christine	88
Huttenball, Hans C.	13
Total	1030

CHILD WELFARE

Mary Alice Hudson, Field Secretary
220 Ridge Building, Kansas City, Mo.

IDEALS

We will soon be starting a new year, which gives us an opportunity to talk about ideals—old ideals to be polished up, new ones to be launched. I have some old ideals and many new ones for the child welfare work of the Star, but that we may not have too much to live up to in the new year, I am only going to put forward a few of these.

In the last few months we have talked much of the ways to help in children's work, the ways to co-operate with existing agencies. I think this is a necessary step and I shall go on suggesting ways and means of serving. This is necessary, because my first ideal is, that every worker shall be an authority on some line of children's work. If we are to work effectively, we must know for ourselves what the existing conditions are, we must clearly see the wrongs that we would right. How can we know except through association, through personal contact? We need workers who can speak from personal knowledge.

My next ideal is, that whether we be associated with the Boy Scouts or Parent-Teachers or any other group, that we never forget that every child is entitled to respect and every child should be given a chance to develop his personality. And it is not enough that we remember these things ourselves, we must make opportunities to tell these fundamental truths wherever we may work.

I realize that we may become so swamped with the work there is to do that if we are not mindful, we may lose our perspective and come to think that working with such and such an organization is an end in itself. The effort to correct existing abuses is an absorbing task, it is an ever present and pressing need, but it is the pioneer work. The ultimate object must be that *the child shall be made strong and fit, as a means of releasing his inherent powers for the development of the mind and spirit.*

So I hold this ideal, that while we are working in the clinics and courts and wherever we may be, that we never forget that the work we are doing is but relief work and does not often strike at the root of the evil. Our task must be not only to lessen the burden, the suffering and the sorrow of children, but to help them build better physical bodies; more wholesome normal emotions; clean, alert minds and worth while aspirations. This is a tremendous problem, but it must be part of our work before we can truly help in the great plan.

In the meantime everyone of us can help to ease the burden of childhood. We can make ourselves channels through which the Master can pour His love and compassion. In doing this, we may be making ourselves better fit to be near Him, when He comes.

NOTES

The Fifth Pan-American Child Congress will be held in Havana, Cuba, February 13-20, 1928. The Government of the United States has been invited to participate. A great number of representative children's workers will probably go from this country. Delegates at the last Congress reported a great interest in the work of this country, by all the Pan-American countries.

The Finnish League for Child Welfare, in connection with the Finnish Red Cross, a few months ago instituted psychiatric work for children presenting behavior problems. The main purpose of the League in this work is to demonstrate in Finland the need for this kind of service. There are no Juvenile Courts in Finland and the only way these cases have been reached prior to this was through correctional institutions. The present method is to make the contact through the public schools, the courts, and the Children's Board of Helsingfors.

The Commissioner of Child Protection of Saskatchewan, recently said that a trained psychiatrist is more to be desired than industrial schools or reformatories. It has been his experience that 95 per cent of normal children react favorably when removed from pernicious influences to good environment.

On October 1st the Georgia Department of Public Welfare started a study of child welfare work with negro children. The Child Welfare League of America is associated in an advisory capacity. As a result of this study, the Department of Public Welfare hopes to obtain information as to the best way of strengthening family ties, of rebuilding family relationships and of caring for negro children in case a new home must be found. The negro population of Georgia is 41.7 percent of the total population of the state.

BROTHERHOOD OF RACES

[The Order of the Star is co-operating with a separate body, the Brotherhood of Races, Miss Frances Christien, Secy., 1454 Avon Terrace, Hollywood, California].

FOR BETTER INTER-RACIAL UNDERSTANDING

In our work of self preparation for His coming, one of the hardest tasks before us is the clearing away from our minds of our personal dislikes and especially that dislike which takes the form of racial intolerance. Probably the most common of all is that between the white and negro races. Perhaps on the part of the negro it is caused by long-endured persecution and injustice.

It is customary in either group to view each issue from this racial angle. The question always asked is "Will it benefit the negro? If so, then we shall not have it." Thus we see the evolution of a whole section retarded because of the Law that we can-

not hinder the evolution of our brother without hindering our own.

Now those of us who are Theosophists and Star members must drag from the dusty attics of our minds these useless and encumbering ideas. They will keep us from taking our place as helpers by the side of Him Whom we have been preparing to serve through many lives. With a wall of intolerance around us we cannot reflect the loving kindness of Him Who is the God of Love and Compassion.

"There is nothing either good or bad but thinking makes it so." Is the negro really worthy more than other people of hatred or do you merely think he is? Is the worst of him any worse than the worst of you? What crimes has he committed that you have not committed? What patriotism, devotion, unselfish forbearance, courage, have you shown that he has not shown? Do you know of any other race of men into whose hands could have been consigned the care and protection of wives and children while the masters went away to fight that they might continue to be held as slaves? Do you know of many or any cases in which this trust was betrayed? Is not this a remarkable thing? Why do you think you hate him?

He came out of slavery sixty years ago unlearned, (for it was a criminal offense to teach him even the rudiments of education), without where to lay his head. He possessed nothing but his faith in the Christian religion taught him to make him more submissive; a wisdom distilled from the crucible of suffering and an unconquerable optimism and true sense of humor which prevented the milk of human kindness within him from turning to gall. He has won a measure of attainment in so short a time as to make those who know marvel and acknowledge that they sense a mighty purpose in this rapid evolution of the American Negro.

Why should either race identify itself so absolutely with the color of the "coat of skin" it happens at present to be wearing as to build up a superiority complex on the one hand and on the other to feel such a constant irritation at discriminations and injustice, that he cannot take full advantage of opportunity afforded him for growth?

From the standpoint of the Soul races do not matter. Experience is all that counts and an advanced ego might as readily choose a black body as a white one. Booker Washington is not by any means the only soul old in evolution to inhabit a black body, while it is certain there are many young souls enclosed in white ones.

Among the negro race we find those who have attained eminence as poets, writers, actors, musicians, painters, educators. His race seems more to attract the artistic than the scientific or mechanical soul. There are among them many advancing along professional and business lines. Has all this come about in sixty years? Not if we believe Theosophy.

So then it is merely an attitude of mind and it should be an easy thing for the open minded to change.

But now in the help given by the radiation of His all embracing love and His atmosphere of loving kindness to all, our racial intolerances can be melted away in the stream of His love if we will but permit it.

ANNETTE GLEED.

PRISONERS WELFARE

Miss Edith Lee Ruggles, Field Secy.,
2126 27th St., Sacramento, California.

PRISON NOTES

It has been said that Crime is the outward expression of selfishness and that social offenders need to be taught the value of service to their fellow men. Therefore no sound prison system can exist that is not based upon training men to recognize the rights of others and encouraging them to cultivate the sense of service which is at the basis of law-abiding, honest and useful citizenship. In the United States more people leave our penal institutions each year than are graduated from all our colleges. How shall the men and women in these penal institutions be trained? This is a question for every member of the Star to help in and to bring about prison systems in the future that will discharge men who will become responsible and law-abiding members of the community.

The State Prison of Delaware is combined with the New Castle County Workhouse, which is also the Wilmington jail. All inmates are treated alike, except that they are lodged in different wings of the prison. The institution is situated on a farm of 70 acres about five miles from Wilmington. They have about four hundred inmates. There is a small hospital of four beds and ten cells with outdoor cages for tubercular patients in the upper story of the east cell block. All necessary operations are performed in the City Hospital in Wilmington. The Women's Department is a part of the prison which is undesirable and we are informed that the legislature of the State was petitioned many times and that in 1924 they passed a measure appointing five persons, three women and two men to serve as a Board of the Women's Prison and they authorized the Levy Court to appropriate \$50,000 for the purchase of a farm for this purpose. The whipping-

post is a special feature of the Delaware prison; the flogging was formerly done by a guard but it is now done by the warden. The whipping given at the post, is not a part of the prison discipline but is a part of the prison sentence. Delaware is the only state in the Union today to be disgraced by the use of the whipping-post.

There are no insane inmates at New Castle prison. Regular periods of recreation in the yard are given daily; they have a full-sized baseball diamond. Moving pictures are shown three or four evenings a week during the winter months and once or twice a year the inmates stage a show of their own. The only factory work is the manufacturing of clothing under contract with Oppenheim and Company of New York. They manufacture a cheap grade of clothing which is sold in the open market; the workshop is very crowded as there are too many machines and too many men in the space available. This system is entirely useless so far as vocational training is concerned. The state gives neither money nor clothing upon discharge.

The Prison library has between 600 and 700 volumes of books and bound magazines, all of which are donated. There is a school of lower-grade work two nights a week to which the attendance is voluntary on the part of the inmates. There is no resident chaplain but clergymen of different denominations from Wilmington and vicinity conduct the Sunday services from three to four in the afternoon.

The evident need of this prison is to make a beginning towards the development of industries on some system that gives variety of employment so that eventually the contract system can be replaced.

The State Use System should be employed where the prison-made articles can be used in the State to maintain its upkeep, and return a wage that will give the discharged prisoner something on his being released. The State Use System of industry is something that every Star member should become familiar with so that in our education of the public, we will be able to answer their questions, and place before the enquirer the proper argument.

Some of the ideas that will help to bring about a more favorable condition of the prisons in the future are: That every prison should be situated on, or be connected with, a farm of considerable size. Not only is outdoor work desirable for many

of the prisoners, but the place of agriculture in the life of every community should be learned by experience.

The prison buildings should be constructed to house adequately three classes of prisoners: an intermediate class which should be composed of new arrivals and those whose conduct has proved that they are unable as yet to use the fullest liberty of the institution. These men should be kept within the walls where the workshops and dormitories are located.

The first and second classes should be allowed some freedom, such as we now call "trusties."

The third class should be those who come under close confinement and observation and should give the psychiatrist his chief field of observation; among them would be numbered the insane and the hopelessly mental defective who would be removed to suitable institutions.

A school should minister to every prisoner and stimulate his desire to pursue some form of study—cultural, vocational or both.

The industries of the prison should be conducted, not merely for a financial return to the state, but with the idea of preparing each man for the work to which he can best apply himself upon release.

Next month I will tell you something of the State Prison in Maine which dates back to 1824—over one hundred years old. This prison is still in use.

I would suggest that the little book, *At the Feet of the Master* be used as extensively as possible by the workers at this Christmas season to introduce the Star in many of the prisons.

STAR MEMBERSHIP

The idea has been suggested by Miss Maxson that some members might like to pay once and for all. We have had a computation made by life insurance experts to cover all classes of members, young and old, good risks and bad, and we have compared the practice of other organizations in like circumstances. From this it appears that fifty dollars would constitute a fair life-membership fee, for anyone twenty-one years or more. This amount will be received by headquarters for this purpose, to include this year's dues.

ANIMAL WELFARE

Mrs. Marie Sultus, Field Secretary,
4321 Vaile Vista St., San Diego, Calif.

LESSONS WE MAY LEARN FROM OUR LITTLE BROTHERS

In a recent message, one of the Masters said:

"Be very tender to little children, yet more tender still to all who err, and tenderer still to animals, that they may pass to the next pathway through the door of love, rather than through hate."

This strikes a note which, if re-echoed throughout civilization, will afford humans an opportunity to react to a higher vibration and accelerate the evolution of God's "little ones" in an almost unbelievable way. Few, even among students of Theosophy, realize that the domestic cat, dog or faithful horse needs more than a good home, kind treatment and food. The fact that ownership implies not only responsibility, but the privilege of assisting in evolving a human ego, is rarely appreciated. The chance to render this service should not only be accepted, but sought, for it is in this epoch of the world's history, that animals, even more than humans, require our loving co-operation to assist them in mounting the ladder of life to higher expression.

Within the last hundred years, great progress has been made throughout the world in this respect, but it remains for Theosophists, and Star workers, especially, to take the lead in demonstrating, not only the humanitarian side of the question, but the inner ethics of human responsibility. It may be said quite truthfully that in many cases, animals educate us, even more than we do them. One instance will exemplify this statement.

There is living in California at the present time, a prominent attorney (his name can be given upon request) who for many years, had what might be called a "dog complex." They irritated him, and he derided stories of canine fidelity and heroism, and scorned doggy people. It was to this man that a friend and client brought his dog with the request that it be taken care of for an indefinite period. After deliberation and many misgivings, the attorney reluctantly capitulated, and the dog was accepted. For the first few days, master bow-wow who remained in close confinement in a small enclosure, was tolerated and ignored, but about the end of the week, our solicitor was forced to become aware of the friendly bark and wagging tail which greeted his return at night. Dogs were not altogether obnoxious, he concluded. A few days later, an accident of some kind permitted master bow-wow to run into the house on Sunday morning, greet his new master and fall asleep at his feet. Tolerated once, the small friend tried it again, and knowing nothing of "complexes", he decided the lap was a better place than the floor and was soon asleep on the attorney's knees. Precedents having

been broken, it was easy to repeat the intrusion, and at the end of ten days, master bow-wow, not only greeted his friend's return but fetched his slippers and slept in his lap during the evening. Upon returning from the office one day and discovering master bow-wow had strayed away and become lost, our solicitor realized for the first time what inroads the little being had made into his "complex" and heart. After going from neighbor to neighbor and hours of search, the little fellow was located, and during the process his new owner revolutionized his idea of dogs. Dogs,—he would not be without a dog for anything! Home was not a home at all without a dog! Thus, the devoted little being whom he had accepted as an unavoidable duty to his friends, became the greatest joy of his life. Thereafter, as he has told the writer, he left the office an hour earlier each day, in order that he might have a romp with his dog. From interest in one animal, his enthusiasm spread to animals in general, and shortly after, he accepted the presidency of the local humane society, which office he filled for years with zeal and ability. He did not like dogs, because he did not understand dogs, and this applies equally well to other animals. It is insufficient to like animals in the abstract. Those who aspire to become Masters, must if they are sincere, avail themselves of every opportunity to contact and further the evolution of the little beings who later will be entrusted to their loving care. It is of these of whom the Master speaks, and it is to stimulate and focus our activities more pointedly, that our beloved Krishnaji is asking for cooperation. We humans are inclined to think ourselves superior beings, and unless we come in close contact with our household pets at least, we miss the opportunity of studying their unfoldment, for qualities of pure bhakti are frequently shown by these "little ones."

The story of Minnie will justify this assertion. Minnie was a poor ash barrel cat, adopted by John Furlong, superintendent of the City Magistrate Courts, 300 Mulberry Street, New York City. Adopted from the freezing streets, she was so forlorn and emaciated that most of the police were in favor of shooting her. The superintendent, however, had a heart. "This place is so overrun with rats," he said, "that we need a cat. Let us call her Minnie and let her live." Justifying his faith and his kindness to her, Minnie developed many endearing qualities and soon became a general favorite. It was during the winter which followed that Minnie presented the police station with a litter of small kittens who were placed by the superintendent in a box in the corner of the basement. This however, was too cold to suit Minnie, so one by one she carried them out into the boiler room of the sub-cellar. The fire had been banked for the night and the door of the ashpit under the boiler was open. A soft and inviting warmth went out, and there was nothing to warn the devoted mother that live coals burned above. One by one she carried her kittens into the corner at the farthest end.

Early the next morning, the fireman shook down the fire, preparatory to stoking it, and down came the live coals covering the bottom of the pit. Simultaneously, there flashed out something gray and white. It was Minnie. Before the fireman could recover from his surprise, she disappeared and reappeared with a kitten in her mouth. This she dropped at the fireman's feet and entered again. Five times the mother cat walked across the live coals, and five times she returned with a kitten in her mouth, but when she placed the last little ball of fur on the cellar floor she dropped dead.

This story of heroism so affected the writer that upon hearing of another cat called "Minnie," looking very like the Minnie of the police station, who had been abandoned in a distant canyon and was about to be sent to the pound, she found and took the little waif to her home. Within two days of her rescue, Minnie No. 2 (an emanation from the same group soul) gave birth to one little black kitten. So frightened was she from abuse and neglect, that it was only the presence of her kitten which kept her in the gardener's house where she was quartered, and enabled the writer to approach her with food and milk. Presently however, she responded sufficiently to permit a certain amount of petting and stroking. It was at this period that a friend, seeking to move the sofa upon which the mother and kitten were placed, into a more auspicious place, shoved it under the window. That was sufficient for Minnie. Some one was interfering with her kitten. Braving the terrors of hunger, cold, dogs and hunters, Minnie disappeared with her kitten into another canyon where all the searching failed to reveal her hiding place. A week went by, during which food was placed where she could get it if she wished, and at the end of that time, she reappeared minus the kitten. After that, even more strenuous efforts were made to locate her hiding place, but equally without success. When hope was about abandoned, Minnie suddenly reappeared with her black kitten, who having defended herself since birth, hissed like a sea-serpent, and had to be coaxed and cajoled for days, before she would permit herself to be touched. It then became apparent why Minnie had returned to the offending humans. She was unmistakably ill, and realizing her condition as cats do, had wished to see her offspring safe and secure. Despite catnip and medicine Minnie grew steadily worse, and as soon as the kitten permitted herself to be caressed, she disappeared. A week later, she reappeared, so ill that she could no longer stand up, and was compelled to drag herself along on her stomach with painful efforts. She could not die, until assured of her kitten's well being. There, death in her eyes, she watched the writer feed and pet her little one. Minnie was old. Her experience with humans and against the elements, had taught her a great deal. She was tired and could no longer carry on. Efforts to catch and take her to a veterinary were frustrated. All one could do was to relieve her anxious heart.

Once again when it seemed impossible that she could yet be living, did Minnie drag her tortured body up into the garden to see her offspring, and there with the graveness of death about her, she watched for the last time, to make certain that her kitten was safe, and the eyes through which she gazed at the writer, were as human as any she has ever seen in a human body. After that, Minnie undoubtedly returned to her God, taking with her a devotion that might be equalled but never exceeded by any human mother.

It is from instances like these that we humans who give a little, can gain much, for every loving act by which we assist the evolving "little ones" invites the Masters to turn Their loving eyes upon us to accelerate our progress to Them.

Stop a moment, thoughtless humans,
As you journey to and fro,
And listen to what we tell you
Of life in the long ago.
We are all your younger brothers,
Proceeding as you began
On the path of evolution—
Climbing the ladder to man.

You were lower once than we are,
You traveled the path we tread,
For the same great law is acting
By which your ego was lead.
Though memory may have faded
The millions of years between,
Perhaps when you stop to listen—
Some echo of it may gleam.

Three streams of life are yet flowing,
The horse, the cat and the dog;—
Evolving, but never changing,
On their journey back to God.
For life in its essence started
From the same Source, going thence
From tiniest protoplasm
Through paths of experience.

We are helpless, at your mercy,
And dumb, so we cannot tell
What we bear in tortured silence—
In clinic and trapper's hell:
We plead for our wilder brothers
In forest, jungle and plain,
Starved, thirsty, beaten and eaten—
Regardless of death or pain.

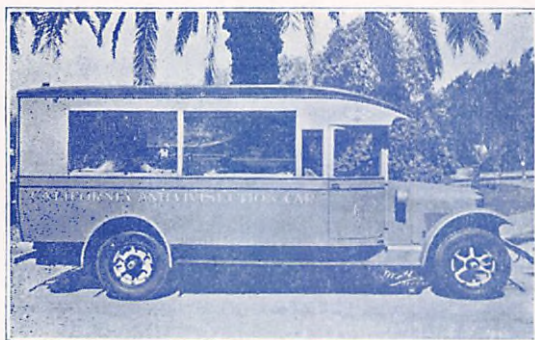
Behold yourselves in the making!
Though earlier in the day
Evolved and sent on the journey
To help us along the way.
From every part of creation,
Cries join the cat and the dog,
"As you mete it to us brothers,
Will you reap in time from God."

ANIMAL PROTECTION

The California Anti-Vivisection Society now has its long-hoped-for Anti-Vivisection Car, which will tour the state, and also, it is hoped, Oregon and Washington, awakening the public to a realization of what vivisection really means, and what vivisectioners are really doing. The car will be equipped with humane literature, with models of animals as they are strapped down for the tortures of vivisection, and will be in charge of an expert who will lecture, hold meetings, answer questions and distribute literature. The Society is now asking its members and sympathizers for pledges of money to help pay the salary of the lecturer and the upkeep of the car. Any of our members who are in sympathy with this invaluable work, and wish to help with contributions may obtain pledge cards from the California Anti-Vivisection Society, 533 Bryson Building, or from me. Any contributions, however small, will be welcomed.

Cars of this type in England have been successful beyond all expectation in educating public opinion and in rallying support to the movement. As far as we know, at the present writing, this is the first Anti-Vivisection traveling car to be put in the field in America. The California Anti-Vivisection Society is to be congratulated on its achievement. We wish them the greatest success in their work. Would that every state in the Union might have such a car!

BERNICE BANNING



THE CALIFORNIA ANTI-VIVISECTION CAR

HEALTH

Dr. Henry A. Smith,
116 S. Michigan Ave., Chicago, Ill

SACRIFICES FOR HEALTH

To desire the achieving of an ideal without further effort will not bring attainment. When a sculptor visualizes an ideal in a marble block he may desire ever so strongly to have it hewn out in perfect form, but that will not produce the work of art. He must toil for days and months before he finally sees his ideal taking definite form. So, too, when one desires health as an ideal or as an end to an ideal it is necessary to make efforts to attain and maintain it.

I know a group of actors who have set for themselves an ideal of attainment. They toil endlessly memorizing parts, rehearsing parts, playing minor roles, watching, and studying throughout the day and late into the night. They live on meager incomes that force them to live on scanty foods and in very moderate quarters. They surrender much that to the average person may seem dear, but they are happy in that each apparent sacrifice fits them better for the role of their lives. This same attitude of apparent sacrifice one must hold toward the health of our bodies in preparing and maintaining their fitness for the ideal role that it is our opportunity to play. As an actor uses much patience and time to develop the characteristics that he may play his part well, so should we develop ours that we may serve well.

Good health is an important factor for good service. Yet few fully comprehend it as such. Few will make the apparent sacrifices necessary to bring out that potential radiance which is inherent in the nature of our bodies. Even when one is informed of what is good or bad for our health, it is difficult nevertheless, to turn from our inertia and our attachments, to activity in the direction of the attainment of the ideal. We may know that worry and fear will not permit the proper distribution of the vital forces, but we find ourselves entrenched among the petty problems of life and it is difficult to rise above them. We know that proper exercise and breathing will enhance our fitness and resistance, yet it seems easier to remain in the ruts of our accustomed daily routine. We may know that our modern refined food and super-seasoned cook-

ing are not conducive to normal body chemistry, yet we permit our inherited and acquired tastes to make our choice of foods. We know, but we do not use and apply our knowledge. One would think it foolish of an actor who, playing the part where grace and poise were essential, would waddle duck-fashion over the stage. Yet we think it of little consequence to violate our better understanding by doing little things which we know must eventually impair our ability to serve more perfectly.

There are times when one is in ill health and miserably uncomfortable when he is willing to make real efforts to become comfortable, usually only with comfort as a goal. A Scotchman was complaining of his ill fortune when an Irishman gave him this advice: "If you want to have good fortune throw a penny out of the window every time your train passes through that tunnel. Several days later the Irishman asked him how luck had been since he had begun the new practice. The Scotchman replied, "Ah, the third time I threw the penny out of the window the string broke." Is that not what happens when we do something just for physical comfort? Just as soon as we are comfortable we pull in our *strings* and enjoy our *pennies* again.

But when we develop our health as a characteristic for the service of some ideal our attitude immediately changes. Sacrifice no longer seems like a giving up something one craves, it definitely becomes a stepping stone to something the heart has found to be much dearer than those petty cravings to which it was attached before. Because we know that *this* and *that* is good for us we discriminate begin to use them, and because we know that certain customs and habits are impairing our health regardless of the degree we begin to cast them off. We attach the *strings* from our apparent sacrifices to find that we gain not only a more radiantly healthy body, but also one of greater beauty and strength. The body becomes one of greater capacity to serve, and it also becomes more and more delicately attuned to the Ideal which it serves.

Note.

Dr. Smith will be glad to answer questions. Write him at above address or care Headquarters.

He who waits to do a great deal of good at once, will never do any.—*Dr. Johnson.*

A JUNIOR SELF-PREPARATION GROUP

A new Star Group was recently formed at the home of Mrs. H. C. Griffith, 1963½ N. Bronson Ave., Hollywood in a meeting of about thirty young people ranging in age from eight to eighteen. Robert White was unanimously chosen leader. Because of his love for young folks, his own youth, and in loving memory the group chose for itself the name of Nityananda, and the decision was made to be a self-preparation group.

At a meeting of Star members on November 24, which was addressed by Krishnaji, the front seats were set apart for the new group, which had as its emblem a handsome banner, made by Mr. Kurvers, the father of one of the members. Its background was Alcyone blue and it bore in silver letters the inscription: NITYANANDA-FIRST JUNIOR SELF-PREPARATION GROUP. Above the letters was a five pointed silver star. Krishnaji was not told of the formation of the group, but all felt that he would see the name of soon as he mounted the platform and recognise it as a silent tribute to his beloved brother.

The special work the Nityananda group wishes to take part in, besides the all important self-preparation, is the *Share with India Fund*. Each member will contribute a cent a day toward the education of poor children in India.

The new group extends its hearty good wishes to the second junior self-preparation group, wherever it may be formed, and hopes that it will communicate, so that there may be an exchange of ideas.

SEX CONCEPTS FOR THE NEW AGE

The Theosophical Press, 826 Oakdale Avenue, Chicago, has published a verbatim lecture by Fritz Kunz under the above title; 25c a copy. The author's point of view is refreshing, and information about sex from a spiritual point of view is badly wanted. The field of inexpensive sex books is shared too largely by the grossly materialistic and the sanctimoniously ignorant types of literature. Here is something new.

Headquarters Notes

By F. K.

Have you seen the second Hundred Thousand in the Million Edition? Greatly improved over the first run.

* * *

There seems to be still some confusion in some quarters about the plans for Ojai. I had been hoping to write at length about them in this issue, but am not able to, being just off to get a change of scenery in the desert country which I love so well. (My address remains Headquarters, 2123 Beachwood Drive, Hollywood, California.) But this much I say: Let no one suppose that we have ever entertained fantastic ideas of a vast institution built with lightning speed, soulless and costly. No, our intention has always been a slow and steady growth, as our needs and means allow. It is, of course, not easy work for the present in a small way (as to building) and the future in a large way (as to land, etc.). The combination is likely to tempt one to too big a scheme. But we will be firmly practical.

* * *

It would be a real convenience if secretaries and individual members would remit dues promptly. \$2 includes *The Server*—upon which, I am happy to say, we get quite frequent comments. The greatest compliment of all is that it seems to be read! No editor asks more.

* * *

I have been asked to prepare another draft program for Star public meetings, which in most Groups occur about the 22nd of each month. Such a draft was printed in the September, 1925, *Server*, and is good for any year. It is inexhaustible, very nearly. Later on I must find time to turn to such ideas again.

In this connection a point occurs. I am told that when strangers attend our meetings they sometimes go away with only the vaguest ideas as to what our work is all about. I know of one case where a man went to a public Star meeting by apparent accident and went away entirely ignorant of what body held the meeting or what were its objects—in short, in total ignorance! It is important that some announcement, however, brief, be made of our name and objects and the like. Be brief, of course, with such tiresome details but be sufficient.

* * *

Here is a remarkable letter. Would we were all as energetic!

"Last Spring I interviewed the various editors in the twin cities with a good deal of success. One of them is the editor of the foremost milling paper in the world, *The North Western Miller*, so if Mr. Gerard will send some copy and a No. 133 Screen Mat, we'll get it in.

I next saw a large number of the most prominent business people, and besides the usual Star literature, handed out Bishop Cooper's *Reincarnation*. Many were extremely open-minded. I anticipate getting substantial contributions from seven or eight. Next came chairmen of the program committees of all the various luncheon clubs. I arranged for, and jointly delivered with one of the best speakers we have in the Twin Cities, some eight or nine talks, which had a large success. I gave them Theosophy pure and simple and approached both the chairmen of the committees and my audience with the sales talk that unless we understand the other fellow's view-point, we shall never be able to work together towards the common goal of attainment. E. g. before the St. Paul Kiwanis Club I first expounded reincarnation and then the Coming, and was very well received. America is ready for Theosophy.

My co-worker talked along the lines of periodicity in Nature, hinting at the Great Event, with great success.

In the meantime I was interviewing the various clergy in the Twin Cities, arranging the interview "about a subject that would bring about a better understanding between the various religions." I had to be very careful when talking over the telephone. In a personal interview I found them quite willing to listen and many very open-minded; but I also found that only one Unitarian and one Rabbi even so much as remembered receiving the booklet *The Coming of the World Teacher* which had been sent them, let alone had read it, so I think it essential that we first sell the idea of reading our literature. With an appeal to the above mentioned idea of understanding the other fellow's viewpoint, and which would accompany every piece of literature which groups intend sending out to the clergy. We know our own attitude towards pamphlets along the line of "Jesus Saves," etc.

Also seeing that Theosophy in the daily press inextricably has been linked up with the name Krishnamurti, let us seize the opportunity, and enclose the T. S. Publicity folder on re-incarnation in each copy of the Star Edition of *At the Feet of the Master*, or still better, have the publishers do this before shipping. What is more I found that orthodox people when they come across the idea of reincarnation simply do not read any further. I would urge all to follow this suggestion. The matter is exceedingly important.

I suggest also besides the two self-evident booklets No. 477 of the little blue books: *Theosophy in Outline* be mailed to the clergy. With the sales letter I think a large percentage would be very much benefited; this also is very important, I think.

Furthermore, I saw the officers of the Federation of Ministers; the Board of Education and

Asst. Superintendent of Schools, and obtained directories; the presidents of the Sunday School, Bar and Medical Assns., and obtained directories; the Civic and Commerce Assn., and may have the use of their *addressograph*, in which way with another carefully composed sales letter, we expect to have the co-operation of the large concerns in distributing thousands of copies, which anticipated contributions cost us nothing. The idea of reincarnation I found as already stated to be the great stumbling block, and should be adequately dealt with.

The entire United States may be covered by making use of the *Addressographs of mail advertising* firms. The clergy in each state for instance could be reached in that way.

Talking from my personal experience I am convinced that in every city a few business people will be found willing to finance the distribution on a very large scale (as suggested: to clergy and Sunday school teachers, public school teachers and perhaps the entire pupilage; Civic and Commerce Assn. memberships with their employees; Medical and Bar Assns.; faculty and student body of universities; and members of various music and art associations. It is a matter of getting busy and seeing the right people in the right way; we must do the work and the money will not be lacking. Secretaries of the Civic & Commerce Assns. will be found able to give information regarding the different people.

I believe much can be accomplished along the suggested lines."

* * *

I notice that sometimes applications for membership come through to Headquarters with names of applicants typed. The intention is that members coming in should sign in their own handwriting, please.

* * *

The following interesting idea comes from our General Secretary-Treasurer, Mr. D. Rajagopal. In connection with it I may say that the Ojai Center will likewise take up the idea, keeping bees. We shall also be glad to have help to send queen bees from this country to Holland.

"One of the methods whereby we hope to make Eerde a Self-Supporting Center is by starting a modern Bee Farm. Holland is well known for its bees and its honey and a well managed bee farm can be made a very useful activity indeed.

Fourteen bee-hives have already been given by individuals who have founded the Farm, the first being presented by Krishnaji himself, and we are very anxious that every national section of the Order will give one hive so that every country will be represented and will be supporting Eerde in this way.

One of National Sections has already tried this method of supporting its work, with excellent results and there is little doubt that this Eerde

bee farm will yield a steady annual income of quite a substantial nature.

We are anxious to start making the hives this winter and would be very happy indeed if your country could dedicate one, the cost of which is £ 3:10:0. Each hive will be marked with the name of the country that dedicates it and by next summer the whole farm will be in working order, and it is hoped that visitors to next year's Camp Congress will be able to obtain Eerde honey from the farm itself.

It may be that some individual may care to give a hive on behalf of your country, or it may be that you would rather ask each of your centers to give a small amount so that everyone will have an interest in the farm, or again it may be that the adverse nature of the exchange makes it difficult to give this amount at all at present and therefore inadvisable.

But whichever be the case it is hoped that you will one day provide a bee hive for your country and that every National Section will be represented in the farm.

From time to time we hope to have an article in the *Herald of the Star* showing the work of the farm and giving photographs of the honey house and the bees."

* * *

(To the clergy and Sunday school teachers.)

Probably you have already read in the press and in periodicals more or less erroneous or very incomplete articles, about Mr. J. Krishnamurti, one of our humanity in whom the Christ-spirit will manifest more than in most of us; a man of rare spiritual power and beauty of character.

We very earnestly ask you to read the enclosed literature so that, even if you do not quite agree with it, you will better understand our viewpoint; for unless we understand each others viewpoint, humanity shall never be able to work together towards a common goal.

We have reached a time when we can appreciate the beauty and objective in all religions or religious movements, even though we do not agree with all we find in them; for does not our entire humanity strive for the same common goal?

More and more do people realize that because of difference in capacity for understanding there must needs be "So many people and so many beliefs," that all may be helped in his own sphere. Did not our Master say "Other sheep have I, which are not of this fold; them also must I bring and they shall hear My voice; and there shall be one fold and one Shepherd."

However, the old familiar teachings, among them: Love all beings, put forth in many and various forms, will help those who follow the precepts; even if some thoughts are expressed which, at first sight, may seem strange or unfamiliar.

We are familiar with the saints and mystics of old, as also of more modern times, who have left us many beautiful and illuminating writings; and

now once more as already stated, one of our humanity treads the Earth, in whom there seems to be all likelihood the Christ-Spirit will manifest in a glorious wonderful way, Mr. J. Krishnamurti.

Mr. Krishnamurti has written a little book *At the Feet of the Master*, a copy of which is enclosed, which booklet the "Order of the Star in the East" would like to see in every home.

Upon reading this you will probably agree with many things in it; but perhaps the idea of reincarnation will seem foreign to you. Do not throw that idea aside without careful consideration. Jesus did not teach it in so many words because there was no need for that; reincarnation was the accepted, common belief of that time.

Proof of this common belief and of reincarnation itself you can find in the following passages, Jeremiah 1:5; Wisdom of Solomon, 9:15; St. John, 9:2; Mathew 14:14; St. Mathew 14:2; St. Mathew 17; 10 to 13; St. Mathew 16; 13 to 14.

Jesus said: "Be ye therefore perfect, even as your Father in Heaven is perfect." Seeing that we are not yet perfect when the physical body dies, we have to reach perfection somewhere, somehow.

To gain moral progress it would seem moral temptations are necessary which have to be withstood; for intellectual progress, commercial, political, economic, social, racial and international problems would seem necessary upon which to sharpen our mental faculties.

If this somewhere, where the temptations and problems are necessary is Heaven, what remains of the supposed peace and happiness of Heaven? Is it not more logical and in view of the vast differences in development we find in the sum total of humanity, more probable that we come back here on this earth again and again, to reach the final perfection, while starting out as savages?

Also we have: Be not deceived, God is not mocked, for whatsoever a man soweth that also shall he reap. We see the reaping all around us, is not this the sowing of the past and of previous lives, and do we not now sow for this and future lives?

We would suggest reading *Reincarnation, A Christian Doctrine*, by Rev. Chas. Hampton; St. Alban Press, 2041 Argyle Ave., Los Angeles and *Reincarnation the Hope of the World*, by Irving S. Cooper; Theosophical Press, 826 Oakdale Ave., Chicago.

Any question or information desired will be gladly answered or given at any time by getting in touch with the undersigned, chairman of the local group of the Order of the Star in the East.

Yours truly,

(To Members of Civic & Commerce,
Bar & Medical Assn.)

Dear Sir:

Religion is a very delicate subject but we have reached the time when we can appreciate the beauty and objective in all religions or religious move-

ments, even though we do not agree with all we find therein. For have we not all one common goal of attainment? Did not our Master say, "Other sheep have I which are not of this fold; them also I must bring and they shall hear my Voice; and there shall be one fold and one Shepherd."

We are familiar with the Saints and Mystics of old, as also of modern times, who have left us many beautiful and illuminating writings; and now, one more of our humanity treads the earth in whom there seems to be all likelihood the Christ-Spirit will manifest more than in most of us, Mr. J. Krishnamurti, a man of rare spiritual power and beauty of character.

Mr. Krishnamurti has written a little book, *At the Feet of the Master*, a copy of which is enclosed, which booklet the Order of the Star in the East would like to see in every home.

The Order therefore asks that it may be allowed to present to you and to each of your officers and employees a copy of that little book, and would be very glad to assist in the distribution.

The undersigned, Chairman of the Local Group of the Order of the Star in the East, will be very glad to receive information as to the number of copies which can be utilized in this way.

As the work of the Order of the Star in the East is to give publicity to the little book aforementioned, its writer and his work in this age, and as the furtherance of its work is sustained by voluntary contributions, and donations, any assistance in this way that anyone who is sympathetic may wish to give, will be appreciatively received by the undersigned, for and in behalf of the Order of the Star in the East; also any questions or information desired will be gladly answered or given at any time by getting in touch with the undersigned.

Please fill in and mail the enclosed card and we will be glad to send you a copy of the little book aforementioned: *At the Feet of the Master*.

Yours truly,

EMMA C. FLEMING

Jeweler Birthstones

308 Broadway Central Building
424 S. Broadway Los Angeles, Calif.

DR. HENRY A. SMITH

Natural Methods

(including)

Osteopathy, Naprapathy, Electro-therapy, Bioelectric methods, Bates Eye Treatments

116 S. Michigan Ave., Chicago.

CHRISTMAS

DORA VAN GELDER

At Christmas time everyone has a special feeling of general friendliness and joyousness. There is a general feeling of expectancy, of something pleasant about to happen. Some people go to Church and have a religious feeling of upliftment and others just feel happy in their family circle. But in all Christian communities there is distinctly an added brotherliness.

Within all then, there is a deeper meaning. Christmas has a wonderful significance if we look beneath the veil of daily life and see what goes on in the inner worlds, and especially in Nature, with her infinite Beauty and change.

To us who live in a world of form Christmas is a commemoration of the physical birth of Christ, and it is very largely an observance of a ceremony of a form and usually we do not realize or see very much more than that. We are so used to thinking along the ordinary orthodox lines that it does not occur to us that there is an immense activity going on in Nature, especially in cold latitudes, where Nature at this time seems dormant.

But to the Angels and fairies it is much more than that. Their point of view differs widely from our own, as they look upon being more from the consciousness or life side. Thus Christmas to them is a very great outpouring of force in Nature from God Himself. At this time there is a Winter-Spring turning point of all the forces in Nature, and they are the channels, as it were, through which this change takes place. The Angels are the active agents of the Christ in Nature; they control and balance her mighty forces, direct her evolution in all its many aspects, and act as channels and instruments of the life and energy of God as Nature. Christmas is a time when a new birth takes place. It is the beginning of Spring, as it occurs just after the shortest day in mid-winter here in northern latitudes, and thus the forces of Nature are concentrated upon the creative side. At each Christmas the Christ of the Forest is very truly born anew, as it means the changing of the negative forces which bring about the cessation of creative life in winter to the positive, which causes all the plants to spring up and bloom in Spring, and it is to mark and celebrate this change that Christmas is such a great festival to the Angels and men.

It is not necessary at this place to describe in any detail the activities which go on within the earth. It is sufficient to say, that although a great deal of life and activity is going on all the time, at this time especially, the Angels in charge of this work are concentrating their energies. I should like to describe, however, another part of this work which concerns us more closely. Some weeks before Christmas the Angels prepare for the great event and all during this time they are trying to draw into closer communion with the Christ. For

at this time He comes down in very truth and is far closer to us and to the Angels. On Christmas day there is a great outpouring of spiritual energy from Him, and He comes down, as it were, to a lower level and thus even we are capable of feeling the Christ. Not only within ourselves is that Christ spirit awakened as we try to love our brother man on that day, but even the animals, the plants, the very stones feel something of that spirit.

If we could see with our inner vision, for instance, we would see an angel brooding over a valley at this time, gathering together his nature spirits and Angels and impressing upon them, first of all, the necessity of working harmoniously together, and for that purpose they sometimes have a special kind of ceremony (which at a later time may be interesting to describe) and secondly, assigning to each one a special kind of work because everyone is busy at this season, but they all emphasize their love for the Christ and think very especially of Him in their work. Regarded from the Angels' point of view his valley looks like a net work of colored lines and dots, the dots representing his nature spirits and special trees and plants. Through those lines energy is constantly being poured, and he is weaving and directing that energy throughout his domain. And at Christmas, or just before, because of this great change he has to concentrate especially on his work. At this time there is a special outpouring of force from the Second Person of the Trinity, thus the Christ in Nature is especially emphasized. This description does not give a good idea of the activities of the Angels, but to give a concrete enough example for us to understand is practically impossible because our words were not invented to express Angelic work.

To the Angels and fairies, especially the former, the Christ is a living reality and it is a wonderful experience to witness their adoration for Him. Their love goes up to Him so joyously and yet with such intense reverence. But to understand their feeling we must not confuse our feelings of reverence with theirs, because when we think of Him, we usually feel very serious and our faces become most solemn; we seem to completely lose all feeling of joy. If we can imagine ourselves laughing, and being intensely happy and even dancing, because our happiness is bubbling over, and yet to be thinking of Him and sending Him our love, we may conceive the feeling of those beings, who are Joy incarnate.

This is the feeling which pervades all Nature during Christmas time. Next time we go out into the garden or admire a lovely sunset, let us try to get into touch with these beings, who play such an important part in creating all these beautiful things.

There is much more happiness all over the world

at this time, especially because they are pouring out their life. If we only could imagine that every flower, every tree, and all those lovely fairies in our garden are trying to express their great joy as their special act of adoration to the Christ we would ourselves become much more like them in our Christmas spirit.

The sea is also a mighty channel of His force. Let us also in our imagination try to realize those joyous creatures sparkling with life and energy dancing upon the waves and carrying out His will in their special work. Similar to the activities of the land Angel are those taking place in the sea. There are Angels who take care of the many varieties of creatures who live in the sea, and who do very much the same kind of work in the sea, as the Angel of the valley does on land. It is very hard for us to realize what an intensive amount of work is being carried on in the sea, which to me always is such a storehouse of power and energy. In the sea the varieties of creatures is truly amazing. Many different kinds of water sprites, thousands upon thousands of different kinds of other creatures whom all the Angels have to help in their upward struggle in evolution. I always love going to the sea and watching my angel friends at work; they enjoy it so much, and are pleased when we take an interest in their work. If we live near the ocean it would be well to take the opportunity of going there as often as possible in order to get into touch with these beings, and draw within ourselves some of their immense energy to take the cobwebs out of our brains. The sea has the power to make us once more alive and yet peaceful and ready to be in tune with Nature.

When once we have achieved this identity with Nature and have felt her joyous and rhythmic swing, our lives will be changed, as we will learn by this how to get into harmony with others as well as with ourselves. Now is a great time to draw nearer and closer to Nature and in this way to the Christ himself. If we wish to help in the work of preparation, we can do so by thinking of Him very often and realizing Him as joyously as do the Angels. They are trying to draw nearer to us and are pouring out their forces in order that humanity as a whole will feel in closer union with him.

In this way we will be more joyous and carry with us the Christmas message of "goodwill and peace" wherever we go. Walking in the streets or when we meet a friend let us think of our friends the Angels and fairies and give those with whom we come into contact their joyous blessing. Let us enjoy life intensely. Only by so doing will we be able to enjoy Christmas in the same way as the Angels do. On Christmas, when we go to Church or walk in our garden let us attempt to feel in harmony with the adoration of the Angels which rises like a soaring flame. Thus will we realize that He is very close to us, and is our Friend, because we love His plants and fairies and He loves All.

Lawn mowing, garden sprinkling etc. Auto driving by the hour. Greaves. HEMPSTEAD 6990, 6235 Primrose Ave., Hollywood, Calif.

DR. ERNEST STONE
OPTOMETRIST

2123 Beachwood Drive Hollywood
Telephones: Office, Holly 7425; Home, Holly 9922

MABELLE KELSO SHAW, D. C.: PH. C.
CHIROPRACTOR

313 Columbia Avenue Los Angeles, Calif.
Telephone 581-025 Evenings by Appointment

Use the Star Christmas Card This Year

Help spread the message of the Coming by sending out the specially printed Star Christmas Card with the memorable words uttered last December 28.

5¢ EACH, IN ANY QUANTITY
WITH ENVELOPE, 8¢ EACH

From Star Office,
2123 Beachwood Drive, Hollywood

BOOK REVIEWS

The Health of the Child, by Philip M. Lovell, Los Angeles, The Times-Mirror Press, 1926.

In the light of modern interest in child culture, a book giving the prospective mother in simple language the most successful natural methods of laying the foundation for and then maintaining the child's health undoubtedly supplies a great need. Dr. Lovell has written such a book. *The Health of the Child* is in no way technical; its style and general composition are unconventional; while it differs from certain other books emanating from the ranks of the drugless in being specific in its directions. Such specificity will be appreciated by those mothers whose intuitions tell them that the nature cure school is undoubtedly traveling in a truer direction than is the orthodox; but whose intellects cling to the definite formulae of the traditional school. There must be a rational mean between the extremes, and it seems to the writer that Dr. Lovell has come close to it. Particularly needed at the present time is Chapter XIV because of its insistence of the fallacy of the popular conception that a baby cannot be healthy unless it has attained the so-called standard weight. Dr. Lovell teaches that babies are healthier when given less food than the amount sanctioned by the old school pediatricians, he is very careful about concentrated foods and prepared foods of the cereal type for young babies, and he supplements milk at a very early age with juices from both fresh and dried fruits. He agrees with both schools on the tremendous importance of mother's milk, giving an excellent dietary for prospective and nursing mothers. Without doubt the most important part of the book is that connected with diet; but only secondary is the section on training the child in behavior—thoroughly balanced, and the methods undoubtedly workable with a little patience. The simple diets given at the end of the book should satisfy the most formular type of mind in spite of the fact that Dr. Lovell differs from most other nature curists in permitting starches with acids at same meal. The book suffers from apparently careless editing which has allowed such errors as split infinitives, singular verbs with plural subjects, and the sentence: "The cow who feeds her calf feeds it directly from the breast . . ." to slip through; but they are all minor and do not greatly detract from the

substance. When one reflects that Dr. Lovell is the "Editor of the Most Widely Read Health Column in the World," that of the *Los Angeles Sunday Times Magazine*, which will thus ensure its extensive sale and study in California, he will understand what a great service it is likely to perform for the coming sixth sub-race.

EDMUND KIERNAN

THE DESCENT OF THE AVATAR

*What does it mean to us that You should come
Into our cities with their worried hum,
Where we are busy, knotted, tense, intent
On earning livings,—treasure and pleasure
bent?*

*Can You not see how every hour is spent
In monies worked for, borrowed, lent?
That every day ends with a feverish night?
Is a long dawn of rest at last in sight?*

*Into this hurry bring Your high repose?
That delicate, frail body wherein glows
The lantern of a World-Heart's flame
No man dare touch, darken, rarely name?
Think You that men will halt in their haste
to hear*

*A cadenced voice whispering low and clear:
"I am the Treasury; ye are my sacred hoard."
Then come, indeed. Are you not Christ, my
Lord!*

A. E. D.

PRAYER DANCE FOR RAIN

According to a letter from Flagstaff, Arizona, which appeared in the *Minneapolis Journal* of Aug. 23rd, the Hopi Indians performed their weird snake dance ceremonies for rain; and within two hours after the prayers were concluded, torrents of rain appeared. "As the priests of the Antelope clan disappeared from the prayer chamber, the clouds loosed a deluge, making the roads impassable, at the foot of the mesa near Oraibi." The dance is always a prayer for rain, and comes annually after eight days of preparation.

NOTES FROM OUR CHICAGO OFFICE

The printing and distributing of the "million edition" of *At the Feet of the Master* is handled from the office of the Secretary of the Central Division, at Chicago. Chicago is one of the greatest distributing centers in the United States because of its central location; it reduces postal and express rates considerably to ship from that point.

The work at the Chicago office is entirely volunteer. There are no paid workers. That is one reason, and a cogent one, why we have consistently shipped out orders of "*At the Feet of the Master*" by express, charges collect. It is simpler, easier and more efficient.

We have had requests that shipments be made parcel post. That involves us in considerable extra labor. Someone has to go to the Post Office, which, in Chicago, is an enormous institution, weigh in the packages, purchase the necessary postage and send out the parcels. If there are several orders to be filled at once, thus, (as we do not sell in quantities under one hundred) that makes more than one person can carry and it would then be necessary to hire a wagon. On the other hand, to make an express shipment, all that is required is to send the orders to the warehouse, have them wrapped and addressed, and hang out the express company's card. The express company then picks up our shipment on their regular evening route and we have nothing further in the way of handling. We offer this explanation so that individuals ordering copies of *At the Feet of the Master* may appreciate the extent of their co-operation in following the mode of procedure we have requested.

It has also been asked that members, upon ordering, include a government money order or check with their book order. Any checks that do not clear through the Chicago Clearing House require five cents exchange. Our object in asking for advance payment is for the sake of conserving our very limited funds. If members co-operate in this, and continue to order steadily, we shall reach our goal of a million copies distributed in America, within a reasonable time. But if we have to scrape together funds with which to finance this venture, we shall be stopped at the outset, for funds are not forthcoming. Indeed, it should not be necessary to solicit loans on a proposition like this "million edition." This is a *Star* adventure, not the philanthropy of a few wealthy people, and so by supporting it with our small, individual efforts, it will really accomplish wider results in the long run.

In another part of this issue, there is a suggestion in the form of an advertisement, that *Star* members and others, give copies of *At the Feet of the Master* as Christmas presents. We hope many will respond to this idea. Of course, the little paper-bound edition which we call the "million edition," is not an impressive gift on its face, but there are extra possibilities in this small, inexpensive booklet that a costlier product can not have.

To illustrate, many people make a practice at Christmas and New Year, of giving all public servants a remembrance,—postmen, city hall clerks, policemen, waiters and waitresses, elevator boys, deliverymen, telegraph boys, their own servants, and all with whom they come into contact. Such gifts often take the form of money, and banks all over the country hand out special holiday envelopes in which to insert money for gift purposes.

Our suggestion is to slip a copy of *At the Feet of the Master* in the envelope with your other remembrance. If it does no other good, it will at least make the recipient wonder why you did it.

QUOTATIONS

Theosophical Review, page 428, January, 1908
Some sayings of the saints of the desert—A. A. Wells:

1 Abbot Sylvanus said: Woe to the man whose reputation is greater than his work.

2 Abbot Theodore said: Many a man in this day takes to himself repose before God gives it to him.

3 Abbot Antony said: Without temptation there is no entrance possible to the Kingdom. Take away temptation and no one is in the saving way.

4 Abbot Agatha was zealous to fulfil every duty. If they crossed a ferry he was the first to take an oar; if he had a visit from his brethren his hand was first, after prayer, to set out the table; for he was full of divine love.

5 A president came to Abbot Simon and some clerks, who got to him first said to him:

"Now Father, get ready! Here comes the president for your blessing; he has heard a great deal about you!"

"I will get ready," said the Abbot. So he took some bread and cheese, and began munching at the door of his cell. "So this is your solitary!" said the president and went away again.

6 Saint Syncletica said: "As wax is melted by the fire so is the soul's virtue by praise.

7 A brother said to Abbot Pastor: I have done a great sin, give me a three years' penance. The abbot answered: It is too much.

The brother said: Give me a year! The old man said again: It is too much. The brothers round him asked: "Shall it be forty days? Still he answered: It is too much. For (said he) whoso doth penance with his whole heart and never does the sin again, is received by God even a penance of three days.

8 Abbot Macarius said: Never chide an erring brother in anger; for you are not bid to save another's soul at the loss of your own.

13 Abbot Cyrus said to a brother: If thou hast no fight with bad thoughts, it would be because thou didst bad actions, for they who do bad actions are thereby rid of bad thoughts.

"But," said the other, "I have had memories."

The Abbot answered: They are but ghosts; fear not the dead but the living.

DR. BESANT ON SOCIALISM

I want you to take, if you cannot do more, I want you to take it as a possible theory, that we are going on into a condition of Socialism. My saying it is a fact ought not to convince you. I say it because I know it is going to be so. That is no reason why you should believe it. You may, because I do not as a rule, speak rashly, and you might believe it. If you can, so much the better. But what I want you to realize is that the whole of the Occult Hierarchy at present is concerned with the evolution on the physical plane—not that spiritual unfolding and mental and emotional evolution are neglected, but the physical plane is for the moment the most pressing. It is a critical time, terribly critical, more so than the time of war. It has been definitely decided so to speak, that those who have had power hitherto have failed in making a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass into other hands. That is really the condition in which we are at the present time. You may shrink from it, or you may welcome it, according to the way you look at it. I welcome it, because nothing is so intolerable as that the great mass of people should live in the way they do now in a so-called civilized Nation. Much as I hate bloodshed and strife, I would rather go through that than see endure for another fifty years the condition in which many of our working classes are at the present time, if that would bring about a lasting cure. But because I know that does not answer in the long run; because I know that brute force does not succeed except in destroying; because I know that there is a better way we are able to take, if we will take it; that is why I am putting this to you. It is your duty as members of the Theosophical Society to turn your efforts, to turn your wisest thoughts, to turn your highest emotions to the change, so that as little suffering as possible may mark the transition from the present condition of affairs.

By making this change possible in this country without bloodshed, by argument and not by machine guns, by love and not by hate, you will set an example to other Nations, so that when they have failed in their experiments founded on mistaken principles, this country shall stand as an example of a great revolution without hatred or bloodshed, and so have won the right to march in the very front of the future evolution of the World.

for Christmas WHAT?



Copies of
“At the Feet of the Master”
are appropriate



YOU will give added value to your Christmas gifts if you tuck into each package one of the small copies of *At the Feet of the Master*. There is a special Holiday appropriateness about this little book, for its value grows day by day through the year. Use either as a gift or as a Christmas or New Year greeting!

\$3.50

a hundred Copies

Order in lots of one hundred (100) by sending in your money order or check to our Chicago office. Your order will be promptly filled; send at once to take advantage of the Holiday season.

All shipments made by express, charges collect, to any part of the United States.

The Order of the Star in the East

Room 501 Roanoke Building,
11 South LaSalle Street,
CHICAGO

14 Fulton St
Newark N.J.

Star Headquarters
Hollywood Cal.

Gentlemen.

A Christmas suggestion.

I intend to send a copy of "At the Feet of the Master" Quillen Edition - along with each of my Xmas post cards this year.

Possibly many another Star member may do the same if you think the suggestion worth while passing along via the "Server".

You need not acknowledge this - as I believe you have your hands full doing the essential and necessary work.

Fraternally yours—
Walter E. Babcock
"Mountain Jim"

The Order of the Star in the East

The Order of the Star in the East is an international nonsectarian organization, founded on January 11th, 1911, which has arisen out of the rapidly growing expectation of the near coming of a great spiritual Teacher, which is visible in many parts of the world today. In all the great faiths at the present time, and in practically every race, there are people who are looking for such a Teacher; and this hope is being expressed quite naturally, in each case, in the terms appropriate to the religion and the locality in which it has sprung up.

It is the object of the Order of the Star of the East, so far as is possible, to gather up and unify this common expectation, whenever and in whatever form it may exist, and to link it into a single great movement of preparation for the Great One Whom the age awaits.

Its work, consequently, is based upon Tolerance of all forms of Truth, whether found in any religion or any science.

The Organization has no formal rules. All appointments to national office are made by the Head; National Representatives in turn appoint special workers.

Membership in the Order is obtained by accepting in writing the following declaration of Principles:

1. I believe that a Great Teacher will soon appear in the world, and I wish so to live now that I may be worthy to know Him when He comes.

2. I shall try, therefore, to keep Him in my mind always, and to do in His name, and therefore, to the best of my ability, all the work which come to me in my daily occupations.

3. As far as my ordinary duties allow, I shall endeavor

to devote a portion of my time each day to some definite work which may help to prepare for His coming.

4. I shall seek to make *Devotion, Steadfastness and Gentleness* prominent characteristics of my daily life.

5. I shall try to begin and end each day with a short period devoted to the asking of His blessing upon all that I try to do for Him and in His name.

6. I regard it as my special duty to try to recognize and reverence greatness in whomsoever shown, and to strive to co-operate, as far as I can, with those whom I feel to be spiritually my superiors.

AMERICAN ADMINISTRATION

In the United States the National business Headquarters of the Order are at 2123 Beachwood Drive, Hollywood, Los Angeles, California. Here the National Representative has his office in a property owned by the Order. At this address is published the monthly news sheet, *The Server*, which serves to bind together the members and workers of the organization in the United States.

The American Section of the Order fixes a sum of two dollars as annual dues for members who desire to be on the active list. It is, of course, possible for individuals to be members of the Order without paying any dues; but it is held that the need to pay so small a sum as two dollars annually is not likely to debar from membership anyone who is really sincere in his or her acceptance of the Principles.

The business year dates from September 1st, and dues are calculated from that date forward for twelve months, but members may join at any time. It is desirable to keep the current receipt with the membership card, as evidence of membership.

ORDER OF THE STAR IN THE EAST

ADYAR, INDIA.

SYDNEY, AUSTRALIA.

EERDE, HOLLAND.

OJAI, CALIFORNIA, U. S. A.

Two New Publications

SELF PREPARATION

By J. Krishnamurti

Price \$1.00

THE TAKING OF A BODY BY A WORLD-TEACHER

WHAT IT MEANS AND IMPLIES

By E. A. Wodehouse, M. A.

Price 25 cents

A BRILLIANT EXPOSITION

Obtainable from Star Headquarters, 2123 Beachwood Drive, Hollywood, California or from the Theosophical Press, 826 Oakdale Ave., Chicago Ill.

Advertising Rates in the Server

There are 16 inches to the page, the smallest unit figured being 1 inch at a monthly basis of \$3.00.

Rates	Inches	Monthly	Six Month	Year
Full Page	16	\$25.00	\$14.00	\$275.00
1/2	8	14.00	80.00	154.00
1/4	4	8.00	45.00	88.00
1/8	2	5.00	25.00	50.00
1/16	1	3.00	15.00	30.00

50¢ per line reader

\$1.00 per three line reader

PHOTOGRAPHS OF THE HEAD

Professional photographs by Witzel Studios 7 1/4 x 9 1/2, Nos 101, 102, 103 and 105 (four positions)	75c each
Australian photographs, 2 positions, front and three-quarters view	\$.75
Reprint of above (three-quarters view), in sepia25
Plaque of J. Krishnamurti	5.00

OF HISTORIC VALUE (FEW COPIES LEFT)

Illustrated Souvenir of the first International Conference, London, Oct. 24, '13. Photos of Head and others50
Australian Quarterly (1923-24)10

STARS, ETC.

Star Pins, with safety clasp, Lapel Buttons, Pendants, Stick Pins75
(2 sizes sterling; lapel button, small only)	



Star Pins, with safety clasp, white gold, small,	\$2.00
Star—T. S. Combination Emblems white gold pin, safety clasp,	\$2.50
Lapel and pendants,	\$2.50
Ditto, sterling	\$1.50
Brooch, bar pin	\$5.00
Star—T. S. Combination Emblem sterling	\$2.75
(Small T. S. superimposed on large Star)	
Alycane Blue Ribbon, 9 inches long	\$.05

Star Lampshades, blue or silver, each

STAR HEADQUARTERS

2125 Beachwood Drive, Hollywood, California

Annual dues in the Order are \$2.00, which sum includes *The Server*. A number of people take it that dues are \$1.00 and subscription to *The Server* another dollar, making \$2.00. In cases where more than one in the family belongs we make a special rate of \$2.00 for the first party and \$1.00 each additional, but in this case, only one receives *The Server*.



EMBLEMS

Silver	75c each
White Gold	\$2.00 ea.

STAR—T. S.

Silver	\$1.50 each
White Gold	\$2.50 ea.

Send all
orders to

The Order of
the Star in the East
2123 Beachwood Drive,
Hollywood, Calif.